Visva-Bharati Studies No. 1.

MAHĀYĀNAVIMSAKA

OF

NĀGĀRJUNA

RECONSTRUCTED SANSKRIT TEXT, THE TIBETAN AND THE CHINESE VERSIONS, WITH AN ENGLISH TRANSLATION

Edited

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PREFACE

The Tibetan and the Chinese translations of the present treatise with an English translation made by him was published in a paper in 1927 by Mr. Susumu Yamaguchi in *The Eastern Buddhist,* Vol. IV, No. 1-2, pp. 56-72, 167-176. Having gone through the edition it occurred to me that further studies in it were required and I made an attempt to reconstruct the lost Sanskrit text from the Tibetan and the Chinese versions collating them as far as was possible for me. And the result is now placed before the public.

There are two Tibetan versions, T^1 and T^2, and Mr. Yamaguchi used the "Red" or the Peking edition (=P) of them. I have compared it as printed in the paper with the "Black" or the Narthang edition (=N) in our library. He does not give any particulars regarding the edition of the Chinese version (=C) he has used. I have compared it with the Shanghai edition and found only one variation in the end of the third line of the kárikâ, No. 5 as noted in the Notes.

For the sake of convenience of comparison I have followed the number of the order of the kárikâs as given by Mr. Yamaguchi, but the right order, in my humble opinion, is indicated by numbers above the kárikâs.

The kárikâs, only four in number, which, I think, are added afterwards, are printed in smaller types.

For easy reference both the Tibetan texts and a facsimile of the Chinese version of the Shanghai (1909-1913) edition are given here.

In the Comparative Notes I have translated into Sanskrit each line of every kárikâ in its three versions, two Tibetan and one Chinese, where all of them are found. I have also tried to find out their mutual agreement and disagreement, though in some cases very slight, and to show from which line or lines of

them each line of a káriká is reconstructed. An attempt has also been made to explain the difficult words or passages in the text.

As regards the Chinese portion of the work I am much indebted to my dear friend Prof. Dr. G. Tucci for the indispensable help he has given me.

There has been added an English translation.

V. BHATTACHARYA.

VIDYABHAVANA,
November, 1929.

INTRODUCTION.

§1. THE MAHĀYĀNAVIMŚAKA.

The small treatise of which the original Sanskrit is lost and a Reconstruction from the Tibetan and Chinese versions is now presented here for the first time is called *Mahāyānaviṁśaka,* as evident from the Tibetan and Chinese sources. In Tibetan the very name is transliterated together with its translation, *Theg. pa. chen. po. ni. ñi. su.* In Chinese version it is named *Ta shang erh shi sung lung* literally meaning *Mahāyānagāthā-* (or *kārikā-*)*viṁśaka-śāstra.*

There are other two works of the same or similar name, *Mahāyānaviṁśati* (Tib. *Theg. pa. chen. po. ñi. su*) and *Tattvamahāyānaviṁśati* (Tib. *De. kho. na. ñid. theg. pa. chen. po. ñi. su*).[1] But as an examination of the contents of them shows these two books are quite different from our *Mahāyānaviṁśaka.* They are edited[2] in the original Sanskrit by Pandit Haraprasad Shastri under somewhat different names, *Mahāyānaviṁśikā* and *Tattvaviṁśikā* respectively, in a volume called *Advayavajrasaṁgraha,* GOS, 1927, pp. 54, 52. They are attributed to Advayavajra.

§2. THE AUTHOR.

The authorship of the work is assigned to Nāgārjuna in the colophons of the Tibetan and Chinese translations. While T^2 has prefixed to his name the epithet *ācārya* (*slob. dpon*), and T^1 *ācārya āryā* (*slob. dpon. ḥphags*), C has *Mahā-* (*ta*). Now in Buddhist literature there are more than one Nāgārjuna ; one Nāgārjuna who systematized the Mādhyamika philosophy is well-known ; there is another Nāgārjuna who is said to have been one of the eighty four *Siddhas* and to whom the authorship of most of the books found against his name in the *Rgyud.ḥgrel* or *Tantravṛtti* section of Cordier's Catalogue of Tanjur, Vol. III, may rightly be attributed. The second Nāgārjuna is also called *ārya, ācarya-ārya,* and besides them *mahācārya, mahācārya-ārya, bhiksu,* and *bhaṭṭāraka.* Which of these two Nāgārjunas is the real author of the *Mahāyānaviṁśaka* is a natural question, but it should now remain unsettled owing to want of sufficient materials. It may, however, be observed that there is no evidence to show that it is the first Nāgārjuna to whom we may assign the authorship of the

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[1] Cordier, Vol. II, p. 217.

[2] This edition is not critical and full of mistakes, and as such should be used very carefully.

work. It may be noted here that the date of the first Nāgārjuna is *circa* 200 A.D., while the second Nāgārjuna is believed to have flourished in about the first half of the seventh century A.D.

§3. TRANSLATIONS.

Tibetan and Chinese.

There are two Tibetan translations of the *Mahāyānaviṁśaka,* and both are preserved in the Tanjur, Mdo ; one in Gi (fols. 211^b.8—213^a.2) and the other in Tsa (fols. 156^a.4—157^a.5) (Cordier, Vol. III, pp. 357, 293). For the sake of reference we mark them by T^1 and T^2 respectively. There is nothing to show that these two translators knew of each other's translation.

T^1 was made by one Paṇḍita Ānanda (Jayānanda) of Kashmir and the Tibetan Translator Bhikṣu Kīrttibhutiprajña (*Dge. loṇ. grags. ḥbyor. śes. rab*) and T^2 by an Indian Paṇḍita Candrakumāra and Bhikṣu Śākyaprabha (*Dge. loṇ. śā. kya. ḥod*). Śākyaprabha is also the translator of the *Tattvamahāyānaviṁśáti* already referred to. He was contemporary of Gopāla,[1] the founder of the Pal dynasty in Bengal (800 A.D.).

There is a Chinese translation made by Dānapāla (*Shī-hu*) in 980—1000 A.D. in the later Sung dynasty, 960—1127 (B. Nanjio, No. 1308).

§4. THE DATE OF THE ORIGINAL TEXT.

No definite date can be assigned to our work until more materials are forthcoming. That the work was existent in 1000 A. D. is quite clear from the Chinese translation as shown above. Its existence in 800 A. D. is proved by the fact that it was translated into Tibetan by Śākyaprabha, contemporary of Gopāla. The very name Nāgārjuna itself as its author, as found from both the sources, Tibetan and Chinese, clearly shows that it cannot be later than the last part of the seventh century A. D. It is further supported by the following fact. Indrabhūti who is believed to have flourished in 700 A. D. or just a few years after has the following śloka in his *Jñānasiddhi*[1], XI. 8 :

kalpanājalapūrṇasya saṁsārasya mahodadheḥ 1
vajrayānam anāruhya[2] ko vā pāraṁ gamiṣyati 11

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[1] Poussin : *Pañcakrama*, 1896, p. ix.
[1] *Two Vajryāna Works*, ed. Dr. Benoytosh Bhattacharyya, GOS, Baroda, 1929, p. 68.
[2] The actual reading in the text is *samāruhya* which is evidently wrong. The Tib. version reads *anārūḍhaḥ* (*ma. źon. par*).

This is in fact the kārikā, No. 22, of our *Mahāyānaviṁśaka* with the single variation that while the former which deals with the *Vajrayāna* uses the word *vajra-*, the latter treating of the truth of *Mahāyāna* has there rightly *mahā-*. That this identity is not accidental but is a deliberate quotation by Indrabhūti from the *Mahāyānaviṁśaka* may be clear if one considers the fact that Indrabhūti expressly quotes from different works and writes at least a portion of his book with the materials taken from others.[1] In reality it is partly a compilation just like the *Subhāṣitasaṁgraha*, ed. Bendall. It can therefore be said that it is Indrabhūti who has borrowed the kārikā from the *Mahāyānaviṁśaka*.

§5. ITS AUTHENTICITY.

That the present work is an authentic one can be known from the quotation referred to above. Moreover, the following kārikā (No. 10) is quoted from it as an *āgama*[2] in the Sanskrit commentary on the *Āścaryacaryācaya*[3] edited by Pandit Haraprasad Sastri, p. 6, in his *Buddha Gana o Doha*:[4]

> yathā citrakaro rūpaṁ yakṣasyāstibhaṁkaram l
> samālikhya svayaṁ bhītaḥ saṁsāre'py abudhas tathā ll

But the term *āgama* as used in the commentary alluded to may not necessarily imply so much authenticity as the old canonical works have. For, while the word is once used (p. 56) with regard to a quotation[5] from the *Samādhirvāja-sūtra* (BTS, p. 28), or to that[6] from the *Gaṇḍavyūha*,[7] it is employed with reference to an *Apabhraṁśa* passage[8] or to a stanz[9] in the *Mahāyānaviṁśati* (or *Mahāyānaviṁśikā*)[10] of Advayavajra, the time of which is believed to be about 978-1030 A. D.

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[1] Op. Cit. p. 75: sarvatantre sthitaṁ tattvaṁ, tebhyaḥ (?) kiñcin nigadyate; *Tattvasamgraha-tantrādau* sthitam; p. 69: yuktir apy ucyate 'dhunā *Yogatantrokta*-dṛṣṭāntaiḥ; p. 65: uktam ca—Kalpāntād°. See also the whole of Chapter XV.

[2] Candrakīrtti's *Madhyamakvṛtti*, p. 75: "sākṣād atīndriyārthavidām āptānaṁ yad vacanaṁ sa āgamaḥ." 'The speech of those authoritative persons who directly perceive things beyond the cognizance of the senses is called *āgama*.'

[3] Not *Caryācaryaviniścaya* as writes the editor. See IHQ, Vol. V., No. 4; *Pravāsī* (a Bengali Monthly), 1336 B.S., Kārttika, p. 141.

[4] *Vangīya Sāhityā-Pariṣat-Granthāvalī*, No. 55, Cal. 1323 B.S.

[5] "*Yathā kumārīo*": Here are many wrong readings; for better ones see *Madhyamakavṛtti* by Candrakīrtti, p. 178.

[6] P. 58: "dhūmena jñāyate vahniro."

[7] See *Subhāṣitasaṁgraha*, p. 13.

[8] P. 70: "jima jalao."

[9] P. 77: "na kleśā bodhito bhinnāo."

[10] *Advayavajrasaṁgraha*, GOS, p. 56.

§6. THE KĀRIKĀS OF THE WORK.

As regards the number of the kārikās in the present treatise there is much discrepancy among the different versions ; T^1 has twenty kārikās, T^2 twenty-three, and C twenty-four. The word *viṁśaka* itself in the title of the work, *Mahāyāyanaviṁśaka,* clearly shows that it is composed of twenty kārikās. But this fact alone cannot safely lead us to the final conclusion regarding the actual number of the kārikās in the work. For, it is often seen that books which bear titles indicating the number of stanzas in them do not necessarily contain the same number of them. For instance, the *Viṁśikā* of Vasubandhu (ed. Lévi) has *twenty-two* kārikās with the commentary instead of *twenty* as signified by the name. In the present case, where there are different versions of the same work and each of them gives a different number of kārikās, this difference cannot be ignored, and attempt should be made to explain it as far as possible.

In dealing with such questions preference is sometimes given to the shortest text ; but this is not always safe, for somehow or other a portion of the original may have been left out. Nor is it always safe to discard the longest text simply on account of the fact that it is the longest. One should therefore proceed to discuss the matter very cautiously depending more on the internal evidences, if any, than on the external.

If a kārikā is found in all the versions, even with variants, we may safely take it as a genuine one. But if it is not so, there is room for doubt of its genuineness.

Now, we see that out of the twenty-three kārikās in T^2 nineteen are to be found in all the three versions, and the numbers are 1-7, 10-17, and 19-22. And as such they can be regarded as genuine. The doubt is, however, in regard to the remaining four, *viz.*, Nos. 8, 9, 18 and 23. They are entirely wanting in T^1, and are found only in T^2 and C.

In the longest text, C, the number of the kārikās is, as said before, twenty-four. Here the additional number is due to the fact that where T^2 has one kārikā, C and T^1 have two (see No. 21).

As the consequence of *kalpanā* is well described in Nos. 11 and 12, which are found in each of the versions, it appears that No. 8 which is only in T^2 and C is not necessary. Similarly when the nature of *sattvas* is already shown in No. 2 in all the texts, and *pratītyasamutpāda* already mentioned in No. 3 and in No. 15 is spoken of again, it seems that No. 9 which occurs only in T^2 and C is not required. One may, therefore, think

that these two kārikās, Nos. 8 and 9, were added afterwards. It should, however, be noted that the reason advanced here is not conclusive.

As regards No. 18 it may be observed that when *saṁskṛta* is already described as *sūnya* in No. 3, to say of it again in No. 18, though with some addition, after what has been said in Nos. 16 and 17, seems to be quite unnecessary. Nor can it be put just before the concluding kārikā, No. 22 (= $T^1$20, $T^2$22, C 24), in accordance with the Chinese version.

No. 22 (= $T^1$20, $T^2$22, C 24) is to be found in all the versions. Its subject matter and the number of order in T^1 and C (*viz.*, 20 and 24 respectively) taken together with what is said in the preceding kārikā, No. 21, clearly point out that it is the concluding kārikā of the treatise. Therefore No. 23 cannot be placed at the end as it is done in T^2. This is perfectly clear also from the number of order (22) in C. No. 20 is C 21 ; after it let one read No. 23 and it will be apparent that even here it cannot rightly be placed.

Thus one may think that the above four kārikās, Nos. 8, 9, 18 and 23, did not originally form a part of our *Mahāyānaviṁśaka*.

The four kārikās mentioned above being excluded we have twenty kārikās in all in T^1. According to it the kārikā No. 18^a which in fact is 17 in T^1 is to be put before No. 19 in the place of No. 18. C, too, has thus twenty kārikās. But in T^2 there are only nineteen and it is due to the fact that No. 18^a or $T^1$17 corresponding partly to Nos. 18 and 19 of C is here completely omitted.

§7. THE ORDER OF THE KĀRIKĀS.

The following table shows the actual order of the kārikās as arranged in the Tibetan and Chinese versions :

T^2	T^1	C
1—5	1—5	1—5
6	6	7
7	7	6
8	0	8
9	0	9
10	8	10
11	9	11
12	10	12
13	11	13
14	12	14

15	13	15
16	14	16
17	15	17
18	0	23
19	18	20
20	19	21
*	*	*
22	20	24
23	0	22

§8. INTER-RELATION OF THE VERSIONS.

The comparative notes will show that in most cases T^1 has agreement more with C than with T^2. Only in four kārikās, Nos. 4, 14, 15, 22, T^1 agrees more with T^2 than with C.

§9. THE SUBJECT AND ITS TREATMENT.

After expressing his obeisance to the Buddha the author tells us some of the general conceptions of the Mādhyamikas which can be regarded as common to Yogācāra system. Next, he advises one to realise Buddhahood, so that one may help the people suffering from the false notions of things. Then he says that through the knowledge of *pratītyasamutpāda* one can see the transcendental truth (*bhūtārtha*) and by it can understand that the world is *śūnya*. To the wise, he continues, there is no *saṁsāra,* just as the object of dream has no existence to one in the waking state. Next he teaches us that there is nothing but mind (*cittamātra*) and such notions as the bad and evil *karman,* their consequences, etc., are only owing to that mind, and when the mind is completely suppressed there is none of them. The things have no independent existence, yet one imagines them variously and then falls into the ocean of *saṁsāra,* and cannot come out of it without resort to the *Mahāyāna.*

These are mere statements without any arguments or discussion, and thus the subject is not treated here thoroughly.

The only thing that may be specially noted here is the advocacy by the author of the idealistic views in the treatise. Mr. Yamaguchi has noticed this in his *Prefatory Notes* (*The Eastern Buddhist,* 1926, Vol. IV, No. 1, pp. 57-58) and found out even from *Nāgārjuna's* own work, *Yuktiṣaṣṭikā,* 34, 36, that the main idealistic thought is adopted there by

*For T^2 21, T^1 16-17, and C 18-19 see note on No. 21.

the author himself. Idealistic views are expounded in various canonical works and the Mādhyamikas explain the fact saying that they are meant only to lead the disciples who are not keenly intelligent to the highest truth. See *Madhyamakavṛtti*, p. 276. Nāgārjuna himself says:

cittamatram jagat sarvaṃ iti yā deśanā muneḥ l
uttrāsaparihārārthaṁ bālānāṁ sā na tattvataḥ ll[1]
Subhāṣitasaṁgraha, p. 20.

One may, therefore, say that the *Mahāyānviṁśaka* represents the views of both the Vijñāna- and Śūnya-vādas, and as such it does not belong to a particular school of the Mahāyāna. It is simply a book of the Mahāyāna, as shows its title.

§10. THE SUMMARY OF THE TEXT.

Having indicated in the first kārikā in which he has paid his homage to the Buddha that the truth he is going to propound can hardly be expressed by words the author says that in the transcendental truth (*paramārtha*) there is neither *utpāda* 'appearance' nor *nirodha* 'disappearance.' The Buddha and the beings are of the same nature and they are just like the sky which has no real existence. There is no origination (*jāti*) on either side of the world. A compound thing (*saṁskṛta*) comes into existence through its cause and conditions, and therefore in its essence it is nothing but *śūnya*. This is what comes into the range of an omniscient one. In regard to their own nature all things are just like a shadow. Worldlings imagine an *ātman* when in fact there is no *ātman*. They also imagine pain and pleasure, and such other things, but in reality they are non-existent. It is on account of this false imagination that people suffer from *kleśas* 'evil passions,' as a forest is burnt by fire. As a painter is frightened having seen a picture of a Yakṣa drawn by himself, so it is owing to his false notions that a man is frightened in the *saṁsāra*. As a stupid person moving himself is drowned in mud, so are drowned the beings in the mire of false discrimination and cannot come out of it. Seeing that these men are helpless one should try to become

[1] asti khaly iti nīlādi jagad iti jaḍīyase l
bhāvagrāhagrahāveśa-(veśād) gambhīranayabhīrave ll
vijñānamātram evedaṁ citraṁ jagad udāhṛtam l
grāhyagrāhakabhedena rahitaṁ mandamedhuse ll
gandharvanagarākāraṁ satyadvitayalāñchiṭam l
ameyānantakalpaughabhāvanāśuddhabuddhaye ll
Subhāṣitasaṁgraha, pp. 14-15

a Buddha, so that one can help them. The world is *śūnya* to him who realizes the transcendental truth having known *pratītyasamutpāda.* The *saṁsāra* and *nirvāṇa* are mere appearance ; in fact, they have no existence ; the truth is that the things are quiescent from the very beginning (*ādiśānta*), clean, changeless and pure. All this is nothing but mind (*citta*), and just like *māyā.* When the wheel of this mind (*citta-cakra*) is destroyed all things disappear ; therefore they are *anātman* (*i.e.*, without any definite nature). The things have no nature whatsoever, yet, the people take them to be eternal, think them to be *ātman*, and consider that happiness may be derived from them. And thus they are covered with the darkness of ignorance and attachment and fall into the ocean of *saṁsāra*. And without the 'great conveyance' (*Mahāyāna*) no body can reach the other side of that ocean.

ABBREVIATIONS.

The letters *a*, *b*, *c* and *d* imply the four lines of a stanza respectively.

C stands for Chinese version (B. Nanjio, No. 1308).

T[1] stands for Tibetan version, Tanjur, Mdo, Gi, fols, 211b.8—213a.2 (Cordier, Vol. III, 357).

T[2] stands for Tibetan version, Tanjur, Mdo, Tsa, fols, 156a.4—157a.5 (Cordier, Vol. III, p. 293).

N.B.—In the Tibetan in Roman transcription, ṇ has been used for the guttural nasal (=*ng* as in English *sing*). This letter, ṇ, is used for the Sanskrit and other Indian cerebral n, but as the press did not have the proper letter for the guttural nasal we have used ṇ as a makeshift. In Sanskrit words, simple n before gutturals stands for the guttural nasal.

RESTORED SANSKRIT TEXT

MAHĀYĀNAVIṀŚAKAM

Namas Triratnāya.

1

namo vācā'vācyam api dayayā yen deśitam I
dhīmate vītarāgāya buddhāyācintyaśaktaye II 1 II

2

paramārthena notpādo nirodho'pi na tattvataḥ I
buddha ākāsavat tadvat sattvā apy ekalakṣaṇāḥ II 2 II

3

nāsmiṁs tasmiṁs taṭe jātiḥ saṁskṛtaṁ pratyayodbhavam I
śūnyam eva svarūpeṇa sarvajñajñānagocaraḥ II 3 II

4

sarve bhāvāḥ svabhāvena pratibimbasamā matāḥ I
śuddhāḥ śāntasvabhāvāś ca advayās tathatā samāḥ II 4 II

5

tattvenānātmani pṛthag-janenātmā vikalpitaḥ I
sukhaṁ duḥkham upekṣā ca kleśo mokṣas tathaiva ca II 5 II

6

gatayaḥ saḍ hi saṁsāre sugatau sukham uttamam I
narake ca mahad duḥkham sarvaṁ na tattvagocaraḥ II 6 II

7

aśubhād duḥkham atyantaṁ jarā vyādhis tathā mṛtiḥ I
karmabhis tu śubhair eva śubham eva hi niścitam II 7 II

mithyākalpanayā sattvā dāvāgnineva kānanam I
kleśānalena dahyante narakādau patanti ca II 8 II
yathā yathā bhaven māyā sattvāḥ syur gocarās tathā I
jagan māyāsvarūpaṁ hi pratīyasambhavaṁ tathā II 9 II

8

* yathā citrakaro rūpaṁ yakṣasyātibhayaṅkaram I
samālikhya svayaṁ bhītaḥ saṁsāre'py abudhas tathā II 10 II

9

svayaṁ calan yathā paṅke bālaḥ kaścin nimajjati I
nimagnāḥ kalpanāpaṅke sattvās tathodgamākṣamāḥ II 11 II

10

bhāvadarśanato'bhāve vedyate duḥkhavedanā l
tayor jñānaviṣayayor bādhyante kalpanāviṣaiḥ ll 12 ll

11

ālokya tān aśaraṇān karuṇāvaśamānasaḥ l
sattvānām upakārāya bodhicaryāṁ samācaret ll 13 ll

12

tayā sañcitya sambhārān prāpto bodhim anuttarām l
kalpanābandhanān muktaḥ syād buddho lokabāndhavaḥ ll 14 ll

13

yaḥ pratītyasamutpādād bhūtārtham avalokate l
sa jānāti jagac chūnyam ādimadhyāntavarjitam ll 15 ll

14

darśanenaiva saṁsāro nirvāṇam ca na tattvataḥ l
nirañjanaṁ nirvikāram ādiśāntaṁ prabhāsvaram ll 16 ll

15

viṣayaḥ svapnabodhasya prabuddhena na dṛśyate l
mohāndhakārodbuddhena saṁsāro naiva dṛśyate ll 17 ll
māyaiva dṛśyate māyānirmitaṁ saṁskṛtaṁ yadā l
naiva kiñcit tadā bhāvo dharmāṇāṁ saiva dharmatā ll 18 ll

16

jātimān na svayaṁ jāto jātir lokair vikalpitā l
vikalpāś caiva sattvāś ca dvayam etan na yujyate ll 18a ll

17

cittamātram idaṁ sarvaṁ māyāvad avatiṣṭhate l
tataḥ śubhāśubhaṁ karma tato jātiḥ śubhāśubhā ll 19 ll

18

sarve dharmā nirudhyante cittacakranirodhataḥ l
anātmānas tato dharmā viśuddhās tata eva te ll 20 ll

19

bhāveṣu niḥsvabhāveṣu nityātmasukhasaṁjñayā l
rāgamohatamaśchannasyodbhūto'yaṁ bhavāmbudhiḥ ll 21 ll

20

* kalpanājalapūrṇasya saṁsārasya mahodadheḥ l
mahāyānam anārūḍhaḥ ko vā pāraṁ gamiṣyati ll 22 ll

avidyāpratyayotpannasyāsya lokasya saṁvidaḥ l
kutaḥ khalu bhaved eṣāṁ vitarkāṇāṁ samudbhavaḥ ll 23 ll

ll Ācāryārya-Nāgārjuna-kṛtaṁ Mahāyānaviṁśakaṁ sampūrṇam ll

TRANSLATION.

ADORATION TO THE THREE TREASURES.

1

I make my obeisance to the Buddha who is wise, free from all attachment, and whose powers are beyond conception, and who has kindly taught the truth which cannot be expressed by words. 1.

2

In the transcendental truth there is no origination (*utpāda*), and in fact, there is no destruction (*nirodha*). The Buddha is like the sky (which has neither origination nor cessation), and the beings are like him, and therefore they[1] are of the same nature. 2.

3

There is no birth either on this or the other side (of the world). A compound thing (*saṁskṛta*) originates from its conditions. Therefore it is *śūnya* by its nature. This fact comes into the range of knowledge of an omniscient one. 3.

4

All things by nature are regarded as reflections. They are pure and naturally quiescent, devoid of any duality, equal, and remain always and in all circumstances in the same way (*tathatā*). 4.

5

In fact, worldings attribute *ātman* to what is not *ātman*, and in the same way they imagine happiness, misery, indifference, passions and liberation. 5.

6—7

Birth in the six realms of existence in the world, highest happiness in the heaven, great pain in the hell,—these do not come within the perview of truth (*i.e.* cannot be accepted as true) ; nor do the notions that unmeritorious actions lead to the extreme misery, old age, disease, and death, and meritorious actions surely bring about good results. 6-7.

It is owing to false notions that beings are consumed by fire of passions even as a forest is burnt by forest conflagration and fall into the hells, etc. 8.

As illusion prevails so do beings make their appearance. The world is illusory and it exists only on account of its cause and conditions. 9.

---

[1] The Buddha and the beings.

8

As a painter is frightened by the terrible figure of a Yakṣa which he himself has drawn, so is a fool frightened in the world (by his own false notions). 10.

9

Even as a fool going himself to a quagmire is drowned therein, so are beings drowned in the quagmire of false notions and are unable to come out thereof. 11.

10

The feeling of misery is experienced by imagining a thing where in fact it has no existence. Beings are tortured by the poison of false notions regarding the object and its knowledge. 12.

11

Seeing these helpless beings with a compassionate heart one should perform the practices of the highest knowledge (*bodhicaryā*) for the benefit of them. 13.

12

Having acquired requisites thereby and getting unsurpassable *bodhi* one should become a Buddha, the friend of the world, being freed from the bondage of false notions. 14.

13

He who realizes the transcendental truth knowing the *pratītyasamutpāda* (or the manifestation of entities depending on their causes and conditions), knows the world to be *śūnya* and devoid of beginning, middle or end. 15.

14

The *saṁsāra* and *nirvāṇa* are mere appearances ; the truth is stainless, changeless, and quiescent from the beginning and illumined. 16.

15

The object of knowledge in dream is not seen when one awakes. Similarly the world disappears to him who is awakened from the darkness of ignorance. 17.

The creation of illusion is nothing but illusion. When everything is compound there is nothing whch can be regarded as a real thing. Such is the nature of all things. 18.

16

One having origination (*jāti*) does not originate himself. Origination is a false conception of the people. Such conceptions and (conceived) beings, these two are not reasonable. 18*a*.

17

All this is nothing but mind (*citta*) and exists just like an illusion. Hence originate good and evil actions and from them good and evil birth. 19.

18

When the wheel of the mind is suppressed, all things are suppressed. Therefore all things are devoid of *ātman* (independent nature), and consequently they are pure. 20.

19

It is due to thinking the things which have no independent nature as eternal, *ātman*, and pleasant that this ocean of existence (*bhava*) appears to one who is enveloped by the darkness of attachment and ignorance. 21.

20

Who can reach the other side of the great ocean of *saṁsāra* which is full of water of false notions without getting into the great vehicle (*i.e.*, Mahāyāna)? 22.

How can these false notions arise in a man who thoroughly knows this world which has originated from ignorance? 23.

Here ends the *Mahāyānaviṁśaka* of Ācārya Nāgarjuna.

CHINESE TEXT.

大乘二十頌論

龍樹菩薩造

西天譯經三藏朝奉大夫試光祿卿傳法大師賜紫臣施護奉　詔譯

1 歸命不可思議性　諸佛無著眞實智　諸法非言非無言　佛悲愍故善宣說

2 第一義無生　隨轉而無性　佛衆生一相　如虛空平等　3 此彼岸無生　自性緣所生　彼諸行皆空

一切智智行　4 無染眞如性　無二等寂靜　諸法性自性　如影像無異　5 凡夫分別心　無實我計我

故起諸煩性　及苦樂捨等　6 世間老病死　爲苦不可愛　隨諸業墜墮　此實無有樂　7 天趣勝妙樂

地獄極大苦　皆不實境界　六趣常輪轉　8 衆生妄分別　煩惱火燒燃　墮地獄等趣　如野火燒林

9 衆生本如幻　復取幻境界　履幻所成道　不了從緣生　10 如世間畫師　畫作夜叉相　自畫已自怖

此名無智者　11 衆生自起染　造彼輪迴因　造已怖墜墮　無智不解脫　12 衆生虛妄心　起疑惑垢染

無性計有性　受苦中極苦　13 佛見彼無救　乃起悲愍意　故發菩提心　廣修菩提行　14 得無上智果

卽觀察世間　分別所纏縛　故爲作利益　15 從生及生已　悉示正眞義　後觀世間空　離初中後際

16 觀生死涅槃　是二俱無我　無染亦無壞　本淸淨常寂　17 夢中諸境界　覺已悉無見　智者寤癡睡

亦不見生死　18 愚癡闇蔽者　墜墮生死海　無生計有生　起世間分別　19 若分別有生　衆生不如理

於生死法中　起常樂我想　20 此一切唯心　安立幻化相　作善不善業　感善不善生　21 若滅於心輪

卽滅一切法　是諸法無我　諸法悉淸淨

22 佛廣宣說世間法　當知卽是無明緣　若能不起分別心　一切衆生何所生　23 於彼諸法法性中

實求少法不可得　如世幻師作幻事　智者應當如是知　24 生死輪迴大海中　衆生煩惱水充滿

若不運載以大乘　畢竟何能到彼岸

大乘二十頌論

TIBETAN TEXT.

I (T[1]).

rga.gar.skad.du 1 ma.hā.yā.na.viṁ.śa.ka 1
bod.skad.du 1 theg.pa.chen.po.ni.ñi.su.pa 11

dkon.mchog.gsum.la.phyag.ḥtshal.lo 11

1

gaṇ.gis. brjod.paḥi.chos.kyis. ni 1
brjod.du.med. kyaṇ brtse.bas. bstan 1
chags.med. blo.can. blo[1].med.paḥi 1
mthu.can. saṇs.rgyas.la. phyag. ḥtshal 11

2

skye.ba. don.du. yod. ma. yin 1
ḥgag.paḥaṇ de.ñid.du. med. de 1
saṇs.rgyas. nam.mkhha. ji.bžin.la 1
sems.can.rnams. kyaṇ. mtshan.ñid.gcig 11

3

pha.rol. tshu.rol. skye med.pas[2] 1
ḥdus.bys. rten.skyes. de.dag.kyaṇ 1
raṇ.gi.ṇo.bo. stoṇ.pa.ñid 1
kun.mkhen.ye.śes.spyod.yul.can 11

4

dṇos.po. thams.cad. raṇ.bžin.gyis 1
gzugs.brñan.daṇ. ni. mtshuṇs.par. ḥdod 1
dag. daṇ. zi.baḥi.raṇ.bžin. te 1
gñis.med. de.bžin.ñid. daṇ. mtshuṇs 11

5

so.soḥi.skye.bo. de.ñid. du 1
brag.med.na. yaṇ. bdag.ñid. du 1
bde. daṇ. sdug.bsṇal. btaṇ.sñoms. daṇ 1
ñon.moṇs. kun.tu. rnam.par.brtag 11

---

[1] P *blon.* Read *bla.* Here *bla.med = bla.na.med.*
[2] After *pha.rol* P reads *tshul.bžin. skyes.pa.yi.*

6

ḥkhor.bar. ḥgro.ba. rnam.drug. daṇ l
bde.ḥgro. bde.ba. mchog. ñid. daṇ l
dmyal.bar. sdug.bsṇal. chen.po. daṇ l
yul.la. de.ñid. mi.bsam.par[1] ll

7

gžan.yaṇ. mi.dge. sdug.bsṇal. daṇ l
rga.daṇ. na. daṇ. mi.rtag.ñid l
las.rnams.kyi. ni. rnam.smin. dan[2] l
bde.ba. daṇ. ni. sdug.bsṇal. ñid ll

8

yaṇ.dag. ri.mo.mkhan.gyis. ni l
śin.tu.ḥjigs.byed. gśen.rjeḥi.gzugs l
bris.te. raṇ. yaṇ. ḥjigs.pa. ltar l
hkhor.bar. rmoṇs.paḥaṇ. de.bžin. no ll

9

ji.ltar.raṇ.gis. ḥdam. byas.nas l
byis.pa. ḥgaḥ[3].ba. ḥdren.pa.ltar l
de.bžin. śin.tu. dgaḥ.ba.yi l
rnam.rtog.ḥdam.du. sems.can. byiṇ ll

10

med.la. yod.par.mthoṇ.ba. yin l
sdug.bsṇal. tshor.ba. myoṇ.bar.byed l
ñam.ṇa. phyin.ci.log.blo.yis l
rtag.paḥi dug.gis. gnod.par.byed ll

11

skyabs.med. de.dag. mthoṇ.nas. ni l
sñiṇ.rjeḥi.dbaṇ.gyur.yid.can.gyis l
saṇs.rgyas. phan.mdzad. sems.can.rnams l
rdzogs.paḥi. byaṇ.chub. la. spyod[4]. mdzad ll

---

[1] See Notes.
[2] For *smin.daṇ* P *par.smin.*
[3] Both N and P *dgaḥ.*
[4] P *sbyor.*

12

de.dag. bsod.nams. tshogs. bsags.nas l
rtog.paḥi.dra.ba.las. grol.te l
ye.śes. bla.na.med.pa. ḥthob l
saṇs.rgyas. hjig.rten.gñen.du. ḥgyur ll

13

yaṇ.dag.don.ni. mthoṇ.baḥi.phyir l
ji.bžin.ye.śes.skyes.pa.rnams l
de.nas. thog.mthaḥ.bar.spaṇs.paḥi l
hgro.ba. stoṇ.pa. ñid. du. mthoṇ ll

14

de.dag. bdag.ñid. ḥkhor.ba.daṇ l
mya.ṇan.ḥdas.pa[1] mi. mthoṇ. ṇo l
ma.gos. hgyur.ba. med.pa. daṇ l
gzoṇ.nas. ži.žiṇ. ḥod.gsal.baḥo ll

15

rmi.lam.ṇams.su.myoṇ.baḥi. yul l
sad.par.gyur ni.[2] mi. mthoṇ. ṇo l
rmoṇs.paḥi.mun.pa.sad.pa.yis l
ḥkhor.ba. mthoṇ.ba. ma. yin. ñid ll

16

raṇ.bžin.med.paḥi. dṇos.rnams.la l
rtag.bdag.bde.bahi.[3] hdu.śes.kyis l
chags.rmoṇs.mun.pas. bsgribs.pa.na l
srid.paḥi.rga.mtsho. ḥdi. ḥbyuṇ. ṇo ll

17

skye.bo.[4] raṇ.ñid. ma.skyes.rnams l
hjig.rten.rnams.kyis. skye.bar. brtags l
rnam.par.rtog. daṇ. sems.[5]can.rnams l
ḥdi. daṇ. gñis.kar. rigs[6] ma. yin ll

---

[1] P *paḥi* for *pa*.
[2] Both N and P *na*.
[3] N *med*.
[4] Both N and P *ba* for *bo*. See Notes.
[5] P *sesm*, evidently a misprint.
[6] N *rig*.

18

ḥdi.dag. thams.cad. śems.tsam. ste[1] 1
sgyu.mar.ḥgyur.ba.bžin. du. skye 1
de.las. dge. daṇ. mi.dge. las 1
de.las. ske.ba. bžaṇ. daṇ. ṇan 11

19

sems.kyi. hkhor.ba. ḥgags.pa.na 1
kun.gyi. chos.ñid. ḥgag.pa. yin 1
de.ñid. chos.la. bdag. med. de 1
de.ñid. chos.kyi. rnam.dag. ste 11

20

* * * *

theg.pa.che.la. ma.brten.par 1
ḥkhor.baḥi.rga.mtsho.chen.po.yi 1
pha.rol. brgal.bar. ḥgyur.ba. med[2] 1

theg.pa.chen.po.ñi.su.pa. slob.dpon. ḥphags.pa. klu.sgrub.kyis. mdzad.pa. rdzogs. so 11

kha.cheḥi. paṇ.ḍi.ta. ā.nan.da. daṇ 1 lo.tsa.ba. dge.sloṇ. grags.hbyor śes.rab.kyis. bsgyur.baḥo 11

---

[1] N *ste*.
[2] P *min*.

TIBETAN TEXT.

II (T²)

rgya.gar.skod.du l ma.hā.yā.na.viṁ.śi.kā ll
bod.skad.du l theg.pa.chen.po.ñi.su.pa ll

ḥjam.dpal.gžon.nur.gyur.pa.la. phyag ḥtshal.lo ll

1

chags.med. thugs.su.chud. saṇs.rgas l
rjod.byed. bjod.par.bya.ba.min l
thugs.rjes. rgyal.bar.[1] snaṇ. gyur.pa l
mthu.bsam.mi.khyab. phyag.ḥtshal.lo ll

2

dam.paḥi.don.du. skye.med.phyir l
de.ñid.du. ni. grol.baḥaṇ. med l
mkhaḥ.bžin. saṇs.rgas. de.bžin. te l
sems.can. daṇ. ni. mtshan.ñid.cig ll

3

pha.rol. tshu.rol. skye. med.pas l
raṇ.bžin. mya.ṇan.ḥdas.paḥaṇ. med l
de.bžin. ḥdus.byas. mṇon.par. stoṇ l
kun.mkhyen.ye.śes.spyod.yul. yin ll

4

dṇos.po. kun.gyi. raṇ.bžin.ni l
gzugs.brñan. daṇ. ni. mtshuṇs.par.rtogs ll
rnam.dag. ži.bahi.ṇo.bo. ñid l
gñis.med. de. bžin. ñid.du. mñam ll

5

bdag. daṇ. bdag.med. bden. min. te l
so.sohi.skye.bos. brtags.pa. yin l
bde. daṇ. sdug.bsṇal. ltos[2].pa. ste l
ñon. moṇs. rnms. daṇ grol.de.bžin ll

---

[1] N *ba*.
[2] N *bltos*.

6

ḥgro.ba. rigs. drug. hkhor.ba.ru I
mtho.ris. mchog. daṇ. bde.ba. daṇ I
dmyal.bar. sdug.bsṇal. chen.po. ste I
de.dag. yul.rnams. ñams.su.myoṇ II

7

mi.dges. mchog.tu. sdug.bsṇal. žiṇ I
dgaḥ.na. mi.rtag. rgud.pa. yin I
dge.baḥi. las.rnams.ñid.kyis. kyaṇ I
bzaṇ.po.ñid.du. ṇes.pa. yin II

8

skye.med.rtogs[1].pas. bskrun.pa.yis I
* * * *
dmyal.la.sogs.pa. sñaṇ.ba.ni I
ñes.pa. ngas.kyi. me.bžin. bsreg II

9

sgyu.ma. ji.lta. ji.lta.bar. I
de.bžin. sems.can. yul.la.spyod I
ḥgro.ba. sgyu.maḥi.raṇ.bžin. yin I
de.bžin.du. ni. brten:nas. byuṇ II

10

ji.ltar. ri.mo.mkhan. gyis[2].gzugs I
gnod.sbyin. ḥjigs.pa. bris.pa.yis I
de.yis. raṇ.ñid. skrag.pa.ltar I
mi.mkhas ḥkhor.bar. de.bžin. no II

11

ji.ltar. raṇ.gis. ḥdam. gyos.pas I
byis.pa. ḥgaḥ.žig. byiṇ.ba.ltar I
de.bžin. rtog.paḥi. ḥdam.byiṇ.bas I
sems.can.rnams.ni. hbyuṇ. mi. nus II

---

[1] Read *rtog*. See Notes.
[2] N *gyi*.

12

dṇos.med. dṇos.por. lta.ba.yis[1] l
sdug.bsṇal.tshor.ba. ñams.su.myoṇ l
yul. daṇ. ses.pa. de.dag.tu l
rnam. par. rtog[2].paḥi. dug.gis. bciṇis ll

13

de.dag. sñiṇ.po.med. mthoṇ.bas l
śes.rab.sñiṇ.rjeḥi.yid.kyis. ni l
sems.can.rnams.la. phan.paḥi.phyir l
rdzogs. saṇs.rgyas.la. sbyor[3].bar. bya ll

14

des. kyaṇ. tshogs. bsags. kun.rdzob. tu l
bla.na.med.paḥi. byaṇ. chub. thob l
rtog.paḥi. ḥchiṇ.ba.rnams.las. grol l
saṇs.rgas. de. ni. ḥjig.rten.gñen ll

15

ji.ltar. rten.ciṇ.ḥbrel.ḥbyuṇ.ba l
gaṇ.gis.[4] yaṇ.dag. don.du. gzigs l
de.yis. ḥgro.ba. stoṇ.par. mkhyen l
thog.ma. dbus. daṇ.tha.ma.[5] spaṇs ll

16

de.ltar. mthoṇ.bas. ḥkhor.ba. daṇ l
mya.ṇan.ḥdas.paḥaṇ de.ñid. min l
ñon.moṇs.pa.yi. rnam.pa.med. l
thog.ma.dbus.mthaḥ[6].raṇ.bžin.gsal[7] ll

17

rmi.lam. ñams.sa.myoṇ.ba.bžin. l
so.sor.rtogs.pas. snaṇ.ba.min l
rmoṇs.paḥi. mun.pa. gñid.sad.la l
ḥkhor.ba.rnams. ni. dmigs.pa. med ll

---

[1] N *yin.*
[2] N *rtogs.*
[3] N *sbyar.*
[4] N P *gi.*
[5] It is in P, N reads *mthaḥ.ma.*
[6] P *mthaḥi.*
[7] P *bsal.*

18

sgyu.maḥi.[1] sprul.pa. sgyu.mar. mthoṇ l
gaṇ.tshe. ḥdus.pa. deḥi. tshe l
cuṇ.zad. yod.pa. ma. yin.te l
de. ni. chos.rnams. chos.ñid. yin ll

19

ḥdi.dag. thams.cad. sems.tsam. te[2] l
sgyu.ma..lta.bur. gnas.pa. yin l
dge. daṇ. mi.dge. las.rnams.kyis l
de.yis. bzaṇ. ṇan. skye.ba.rnams ll

20

sems.kyi. ḥkhor.lo. ḥgags.pa.yis l
chos.rnams. thams.cad. ḥgag.pa. ñid l
de.phyir. chos. ñid. bdag. med. ciṇ l
des.na. chos.ñid. rnam.par.dag ll

21

dṇos.po. ḥam. ni. raṇ.bzin.la l
rtag.tu. bde.bar. hdu.śes. śiṇ l
rmoṇs.paḥi. mun.pas. bsgribs.pas.na l
byis,pa.ḥkhor.baḥi. rga.mtshor. ḥkhyam ll

22

rtog.paḥi. chu.bos. gaṇ.ba.yi l
ḥkhor.baḥi.rga.mtsho.chen.po.la l
theg.chen.gru.la. mi.žon.par[3] l
gaṇ.gis. pha.rol. phyin.par.ḥgyur ll

23

ma.rig[4] rkyen.gis. byuṇ.ba. ḥdi l
yaṇ.dag. ḥjig.rten.mkhyen.paḥi. phyir l
rnam.par.rtog.pa. ḥdi.dag. ni l
ci.žig.las. ni. ḥbyuṇ.bar. ḥgyur ll

theg.pa.chen.po.ñi.su.pa. slob.dpon. klu.sgrub.kyi.žal.sṇa.nas.mdzad.pa. rdzogs.so ll

rgya.gar.gi. mkhan.po. tsan.dra.ku.mā.ra. daṇ. dge.sloṇ. śā.kya.ḥod.kyis. bsgur ll

---

[1] P *mas.*
[2] P *pa.*
[3] N *caṅ.te* for *tsam te.*
[4] N *rigs.*

NOTES

Comparative and Exegetic.

For *triratnāya* T^2 *mañjuśrīkumārabhūtāya.*

1

a C namo' cintyabhāvarūpebhyaḥ
T^1 yena vāgdharmeṇa
T^2 vītarāgair avabudhair buddhaiḥ

b C buddhebhyo vītragebhyaḥ
T^1 avacanam (*or* avācyam) api dayayā deśitaṁ
T^2 vītarāgair avācyaṁ

c C dharmā avacanā nāvacanāḥ
T^1 vītarāgāya matimate 'nuttara-
T^2 dayayā suprakāśitaṁ

d C buddhena dayayā sudeśitaḥ
T^1 śaktaye buddhāya namaḥ
T^2 acityaśaktaye namaḥ.

Comparison.

C *a*, T^1 *c* (last part) and *d*, T^2 *d* ; C *b*, T^1 *c* and *d*, T^2 *a* ; C *c*, T^1 *b*, T^2 *b* ; C *d*, T^1 *b*, T^2 *c*.

Restoration.

a C *a*, *c*, *d* ; T^1 *a*, *b* ; T^2 *b*. *b* C *d* ; T^1 *b* ; T^2 *c*. *c* C *b* ; T^1 *c* ; T^2 *a*. *d* C *a*, *d* ; T^1 *c*, *d* ; T^2*d*.

In *c* of T^1 after *blo.can* P has *blon.med,* while N reads *blo.med.* The last word *paḥi* shows that *blon.med* or *blo.med* is to be construed with the following word *mthu* in *d*. I think, therefore, that one should read here neither of the above two readings, but *bla.med* (= *bla.na.med.pa*) meaning *anuttara* in Sanskrit. It closely corresponds to the *mthu.bsam.mi.khyab* of T^2 in *d*, and is fully supported by C *a* (*pu k'o ssu i hsing*).

In *a vāgdharmeṇa* (or *vācā*) *avācyam* (or *anabhilāpam*) (T^1 *brjod.paḥi. chos.kyis.ni.brjod.du.med,* T^2 *rjod.byed.brjod.par.bya.ba.min*), or *na vācyam* (or *abhilāpyam*) and *na avācyam* (*anabhilāpyam*), or *na vacanam* and *na avacanam* (C *fei yen fei wu yen*), refers to Buddha's *anakṣara*

dharma, *i.e.*, the *dharma* which is not expressed, or cannot be expressed by words. See MV., p. 264 ; BCP, (with a slight variation), p. 365 :

anakṣarasya dharmasya śrutiḥ kā deśanā ca kā l
śrūyate deśyate cāpi samāropād anakṣraḥ ll

yasyāṁ rātrau tatāgato'bhisambuddho yasyāṁ ca parinirvṛto'trāntare tathāgatenaikam apy akṣaraṁ nodāhrtam. See *Lankāvatāra*, ed. B. Nanjio, p. 143 ; Suduki, *Studies in the Lankāvatāra-sūtra*, p. 376. *Catustava* (*Nirupamastava*, 7) quoted in BCP., p. 420, and *Tattvaratnāvalī* in *Advayavajrasangraha*, GOS, p. 22 :

nodāhṛtaṁ tvayā kiñcid ekamapy akṣaraṁ vibho l
kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitaḥ ll

Cf. also the following (MV, pp. 348-429) :

yo 'pi ca cintayi śūnyakadharmān
so 'pi kumārgapapannaku bālaḥ l
akṣarakīrttita śūnyakadharmās
te ca anakṣara akṣara uktāḥ ll

Mahāyānasūtrālankāra, XII. 2 :

dharmo naiva ca deśito bhagavatā pratyātmavedyo yata
ākṛṣṭā janatā ca yuktavihitair dharmaiḥ svakīṁ dharmatām l

Kenopaniṣad, 3 :

na tatra cakṣur gacchati na vāg gacchati no manaḥ l
na vidmo no vijānīmo yathaitad anuśiṣyāt ll

2

a C paramārthena notpādaḥ
T[1] utpādo vastuto nāsti
T[2] paramārthena anutpādāt

b C anuvṛttiś ca na svabhāvataḥ
T[1] nirodho 'pi na tattvataḥ
T[2] mokṣo 'pi nāsti tattvataḥ

c C buddhaḥ sattva ekalakṣaṇaḥ
T[1] ākāśavad yathā buddhaḥ
T[2] ākāśavad tathā buddhaḥ

d C ākāśavat sāmānyato dṛṣṭaṁ
T[1] sattvā apy ekalakṣaṇāḥ
T[2] sattvāś ca ekalakṣaṇāḥ

Comparison.

C *a*, T[1]*a*, T[2]*a* ; C *b*, T[1]*b*, T[2]*b* ; C *d*, T[1]*c*, T[2]*c* ; C *c*, T[1]*d*, T[2]*d*.

Restoration.

a C *a* ; T[1]*a* ; T[2]*a*. *b* C *b* ; T[1]*b* ; T[2]*b*. *c* C *d* ; T[1]*c* ; T[2]*c*. *d* C *c* : T *d* ; T[2] *d*.

In *b* for *nirodha* (*ḥgag.pa*) or *mokṣa* (*grol.ba*) in T[1] and T[2] respectively, C *anuvṛtti* (*zui ten*) which is evidently a wrong reading for *nirvṛti*. The reading *mokṣa* in T[2] is certainly not better than *nirodha*.

Nāgārjuna's doctrine of *anutpāda* and *anirodha* is well-known, and specially in his *Madhyamaka-kārikā*.

The following from his *Yuktiṣaṣṭkā*, 22, may be quoited here:

de.ltar.ci yaṇ skye.ba.med 1
ci.yaṇ.ḥgag.par mi.ḥgyur.ro 11

We may translate it thus:

evaṁ na kaścid utpado 1
nirodho pi na kaścana 11

Like the sky the Buddha and the beings have neither *utpāda* (orgination) nor *nirodha* (cessation). Therefore, in this respect they have the same characteristics. See *Aṣṭasāhasrikā-prajñapārmītā*, pp. 39-40: māyopamās te devaputrāḥ sattvāḥ svapnopamās te devaputrāḥ sattvāḥ°. samyaksambuddho'py ārya subhūte māyopahaḥ svapnopamaḥ ; BCP, IX, 151 (p. 590): *yataś* cānutpannāniruddhāḥ sarvadharmā ata āha *nirvṛt*-etyādi.

nirvṛtānirvṛtānāṁ ca viśeṣo nāsti vastutaḥ 1

The following kārikā of which the wording is to be noted, is quoted here from Nāgārjuna's *Catuḥstava* cited in BCP, p. 590:

buddhānaṁ sattvadhatoś ca yenābhinnatvam arthataḥ 1
ātmanaś ca pareṣāṁ ca samatā tena te matā 11

3

a C nāsmiṁs tasmiṁs taṭe jātiḥ
T[1] pare apare ca tīre jātir nāstīti
T[2] ,,

b C svabhāvena pratītyasmutpannāni
T[1] saṁskṛtāni pratyotpannāni tāni
T[2] na nirvāṇaṁ svabhāvataḥ

c C tāni saṁskṛtāni sarvāṇi śūnyāni
T^1 svarupeṇa śūnyāny eva
T^2 vyaktaṁ tathā saṁskṛtaṁ śūnyaṁ
d C sarvajñajñānagocaraḥ
T^1 ,,
T^2 ,,

Comparison.

Ca, T^1a, T^2a ; C *b*, T *b* ; C *c*, T^1c, T^2c ; C *d*, T^1d, T^2d.

Restoration.

a *Ca* ; T^1a ; T^2a. *b* *Cb* ; T^1b. *c* *Cc* ; T^1c ; T^2c. *d* *Cd* ; T^1d ; T^2d.

T^2b differs from all.

In T^1a N has the same reading as in T^2a, but P reads *pha.rol tshul. bžin. skyes.pa.yi.* This reading cannot be defended.

4

a C akliṣṭās tathatārūpāḥ
T^1 sarve bhāvāḥ svabhāvena
T^2 ,,
b C advayāḥ śāntāḥ
T^1 pratibimbasamā matāḥ
T^2 ,,
c C sarve dharmā lakṣaṇasvabhāvena
T^1 śuddhāḥ sāntasvabhāvāś ca
T^2 viśuddhāḥ śāntasvarūpāś ca
d C pratibimbopamā abhinnāḥ (=samāḥ)
T^1 advayās tathatā samāḥ
T^2 ,,

Comparison.

C *a*, T^1 *c-d*, T^2 *c-d* ; C *b*, T^1 *c-d*, T^2 *c-d* ; C *c*, T^1 *a*, T^2 *a* ; C *d*, T^1 *b-d*, T^2 *b-d*.

Restoration.

a C *c* ; T^1 *a* ; T^2 *a*. *b* C *d* ; T^1 *b* ; T^2 *b*. *c* C *a-b* ; T^1 *c* ; T^2 *c*. *d* C *a-b-d* ; T^1 *d* ; T^2 *d*.

For *śuddha* and *śāntasvabhāva* see the note on kārikā 16, and MV., p. 373.8 : etac ca śāntasvabhāvam ataimrikakeśādarsanavat svabhāvarahitam. The word *advaya* means *grāhyagrāhakarahita,* 'without percipient and perceptible.' The word *tathatā* generally translated by ''suchness' or 'thisness' means 'absolute reality.' (*tatha* 'true'). Here this absolute reality is nothing but *śūnyatā* 'voidness' or 'relativity' as Stcherbatsky has, I think, rightly translated. It is meant here by using the word that things are *śūnya, pratītyasamutpanna.* See MV, p. 196 : śūnyatām tathatālakṣaṇām ; *Śikṣāsamuccaya,* p. 263 : Dharmasangītyām apy uktam tathatā tathateti kulaputra śūnyatāyā etad adhivacanam. sā ca śūnyatā notpadyate na nirudhyate. āha. yady evaṁ dharmāḥ śūnyā uktā bhagavatā kasmāt sarvadharmā notpatsyante na nirotsyante nirārambho bodhisattvaḥ. āha. evam eva kulputra tathā yathābhisambudhyase sarvadharmā notpadyante na nirodhyante. āha. yad etad uktaṁ bhagavatā samskṛtā dharmā utpadyante niruddhyante cety asya tathāgatabhāṣitasya ko 'bhiprāyaḥ. āha. utpādanirodhābhiniviṣṭaḥ kulputra lokasanniveśaḥ. tatra tathāgato mahākāruṇiko lokasyottrāsapadaparihārārthaṁ vyavahāravaśād uktavān utpadyante nirudhyante ceti. no cātra kaśyacid dharmasyotpādo na nirodha iti. BPC, p. 354 : para uttamo'rthaḥ paramārthaḥ akṛtrimaṁ vastusvarūpaṁ sarvadharmāṇām niḥsvabhāvatā śūnyatā tathatā bhūtakoṭir dharmadhātur ityādiparyāyāḥ. See *Madhyāntavibhanga* of Maitreyanātha, I. 16. Here the following is quoted from Sthiramati's ṭīkā (fol. 14ª. 1. 3), the Italicised words being in the commentary by Vasubandhu on the original work (*Tanjur,* Mdo, Bi, fol. 6ª, 1. 2) : tatra *ananyathārthena tathateti* avikriyārthenety [arthaḥ. tattvākhyānān *nityaṁ tāthātvad* ity uktam. nityaṁ sarvasmin kāle 'saṁskṛtatvān na vikriyata ityarthaḥ.][1] See also *Aṣṭasāhasrikā Prajñāpāramitā,* pp. 273, 374 ; Stcherbatsky : *The Conception of Buddhist Nirvana,* p. 35.

Things are *sama* 'equal' for all of them have no *utpāda* 'origination. Let us cite here the following passage in the *Āryasatyadvayāvatārasūtra* quoted in the MV, pp. 374, 375 : paramārthataḥ sarvadharmānutpādasamatayā paramārthataḥ sarvadharmātyantājātisamatayā samā dharmāḥ. See *Gauḍapāda's Āgamaśāstra,* IV, 93.

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[1] The following is in Vasubandhu's *Triṁśikā* (Lévi., p. 41) : *tathatāpi sah. sarvakālaṁ tathābhāvāt.* Com : tāthatā *tathā hi pṛthagjanasaikṣyāśaikṣāvasthāsu tathaiva bhavati.*

5

a C pṛthagjano vikalpacittena

T^1 pṛthagjanena tattvena

T^2 ātmānātmā na satyaḥ

b C tattvata anātmānam ātmeti manyate

T^1 anātmany apy ātmā

T^2 pṛthagjanena kalpitaḥ

c C tasmād uttiṣṭhanti kleśāḥ

T^1 sukhaṁ duḥkhaṁ upekṣā

T^2 sukhaṁ duḥkham apekṣā

d C punar duḥkhasukhopekṣā

T^1 kleśāḥ sarvatra vikalpitāḥ

T^2 kleśo mokṣas tathā

Comparison.

C *a*, T^1 *a*, T^2 *b* ; C *b*, T^1 *b*, T^2 *a* ; C *c*, T^1 *d*, T^2 *d* ; C *d*, T^1 *c*, T^2 *c*.

Restoration.

a C *b* ; T^1 *b* ; T^2 *a*. *b* C *a* ; T^1 *a* ; T^2 *b*. *c* C *c-d* ; T^1 *c* ; T^2 *c*. *d* C *c* ; T^1 *d* ; T^2 *d*.

In *c* for *upekṣā* (T^2*c btaṅ.sñoms*, C *d* *she*) T^1*c* reads *apekṣā* (*bltos. pa*) which is certainly not a good reading.

6

a C devagatau (=śvarge) viśiṣṭaṁ sukhaṁ

T^1 saṁsāre gatayaḥ ṣoḍhā

T^2 saṁsāre gatayaḥ ṣat

b C narake 'timātraṁ duḥkhaṁ

T^1 sugatāv uttamaṁ sukhaṁ

T^2 paramaḥ svargaḥ sukhaṁ ca

c C sarvaṁ na satyagocaraḥ

T^1 narake ca mahāduḥkhaṁ

T^2 ,,

d C ṣaḍ gatayo nityaṁ pravartante

T^1 viṣayas tattvenācintyaḥ

T^2 tāni viṣayeṣu vedyante

Comparison.

C *a*, T^1 *b*, T^2 *b* ; C *b*, T^1 *c*, T^2 *c* ; C *c*, T^1 *d* ; C *d*, T^1 *a*, T^2 *a*

Restoration.

a C *d* ; T^1 *a* ; T^2 *b*. *b* C *a* ; T^1 *b* ; T^2 *b*. *c* C *b* ; T^1 *c* ; T^2 *c*. *d* C *c* ; T^1 *d*.

T^2 *d* differs from all.

In *d* P of T^1 reads *yul.de.ñid.mi.bsam.par* which is evidently an incomplete line. Here N adds *la* between *yul* and *de*, thus making the line complete. It is, however, not satisfactory. In order to make the line in P complete we may read *bsam* with N for *bsams*, adding *yod* at the end, and it agrees to some extent with C *c*.

7

a C loke jarā vyādhir maraṇaṁ
T^1 api cākuśalaṁ duḥkhaṁ ca
T^2 aśubhāt paramaṁ duḥkhaṁ
b C bhavati duḥkhaṁ aniṣṭaṁ
T^1 jarā vyādhir anityatā
T^2 vyasanaṁ prītyanityatā
c C karmānusāreṇa patanaṁ
T^1 karmaṇāṁ vipākaḥ
T^2 śubhair eva karmabhis tu
d C tat satyam asukhaṁ
T^1 sukhaṁ duḥkham eva ca
T^2 śubham eva niścitam

Comparison.

C *a*, T^1 *b*, T^2 *b* ; C *b*, T^1 *a*, T^2 *a* ; C *c*, T^1 *c*, T^2 *c* ; C *d*, T^1 *d*. T^2 *d*.

Restoration.

a C *b* ; T^1 *a* ; T^2 *a*. *b* C *a* ; T^1 *b* ; T^2 *b* *c* C *c* ; T^1 *c* ; T^2 *c*. *d* C *d* ; T^1 *d* ; T^2 *d*.

For the reading *na* in *b* of T^1 Mr. Yamaguchi unnecessarily suggests to read *nad*, both the words *na* (= *na.ba*) and *nad* meaning *vyādhi* 'disease.' In *b* of T^2 we have *dgaḥ.na*, but may one not read here *dkaḥ* for *dgaḥ*? In that case it would mean *kṛcchraṁ vyādhiḥ* or *kṛcchravyādhiḥ*. *mi.rtag* (*.ñid*) = *anityatā*. *rgud.pa* = *vyasana*.

8

a C sattvā mithyākalpanayā
T^1 o

T² anutpādāvabodhena utpādanāt (?)
b C kleśāgninā dahyante
T¹ o
T² o
c C narakādigatiṣu patanti
T¹ o
T² dṛśyante narakādiṣu
d C yathā dāvāgninā vanaṁ dahyate
T¹ o
T² doṣeṇa dāvāgnineva dahyante

Comparison.

C *b-d*, T² *d* ; C *c*, T² *c*.

Restoration.

a C *a*. *b* C *d*. *c* C *b* ; T² *d*. *d* C *c* ; T² *c*.

T¹ is entirely wanting. T² has only three lines *a*, *c*, and *d*, *b* being missing. The reading in *a* of T² is evidently defective. It does not give here any appropriate meaning. According to C *a cheng shêng wang fên pieh* one may, as Mr. Yamaguchi suggests, read here *skye.bo.rtog.pas* for the original, meaning *janaḥ kalpanayā*. Or in the original reading let one take *skye* for *skye.bo* (*janaḥ*) or *skyes.bu* (*purusaḥ*) ; *med* which means *abhāva* may be taken in the sense of *abhūta* ; and *rtog.pas* (for the original *rtogs.pas*) means *kalpanayā* ; thus just like C we have *purusaḥ* (or *janaḥ* or *sattvaḥ*) *abhūtakalpanayā*. In accordance with C *b* the following may be suggested for T²*b* : *ñon.moṇs.paḥi.mes.sreg.pa.ni* = *dahyate kleśavahninā*.

9

a C sattvo mūlato yathā māyā
T² yathā yathā bhaven māyā
b C punar māyāviṣayaṁ gṛahṇāti
T² tathā sattvo gocaraḥ
c C gacchan māyākṛtāyām gatau
T² jagan māyāsvarūpaṁ
d C na buddhyate pratītyasamutpannam
T² tathā pratītyasamutpannam

Comparison.

C *a-b*, T² *a-b* ; C *d*, T² *d*.

Restoration.

a T^2 *a.* *b* T^2 *b.* *c* T^2 *c.* *d* T^2 *d.*

This kārikā is not in T^1.

The restoration is entirely from T^2 with which C agrees substantially differing only in details. Tib. *ḥgro* in *c* may mean both *gati* and *jagat.* I prefer here the latter. For this C has *tāo* meaning *gati* (not *mārga,* though generally it is taken in that sense) as in *lu tao 'ṣaḍ gatayaḥ',* Tib. *ḥgro.ba.rigs.drug.* This *gati* has already been referred to in kārikā 6.

10

a C yathā loke citrakarḥ
T^1 samīcīnaś citrakaraḥ
T^2 yathā citrakaro rūpaṁ

b C yakṣasya ākrtim ankayati
T^1 atibhyankaraṁ yamasya rūpaṁ
T^2 yakṣasya bhayankarma ankayitvā (*lit.* ankanena)

c C svayam ankayitvā svayaṁ bibheti
T^1 ankayitvā svayaṁ bibheti
T^2 tena svayaṁ bibheti

d C sa ucyate ajñaḥ
T^1 saṁsāre mūḍho 'pi tathā
T^2 saṁsāre 'budhas tathā

Comparison.

C *a,* T^1 *a,* T^2 *a* ; C *b,* T^1 *b,* T^2 *b* ; C *c,* T^1 *c,* T^2 *c* ; C *d,* T^1 *d,* T^2 *d.*

The original kārikā is found quoted in the Ṭikā of *Āścaryacaryācaya* wrongly named *Caryācaryaviniścaya,*[1] edited by Pandit Haraprasad Shastri with other three books in a volume named *Buddha Gāna o Dohā,* Vangīya Sāahitya-Pariṣad, 1323 B. S., p. 6.

In *d* of the original *kārikā* as found in the above book is *saṁsāre hy abudhas tathā.* Here for *hi* one may read *api* agreeing with T^1 *d*: *ḥkhor.bar. rmoṇs.paḥaṇ. de bžin.no.* Mark here *ḥaṇ.*

In Yamaguchi's edition of the Tib. text read *skrag* for *sgrag* in *c* of T^2, and *rmoṇs* for *rmoṇ* in *d* of T^1.

The main difference among C, T^2, and T^1 is that the last one reads *yama* for *yakṣa* in the first two supported by the original Sanskrit.

[1] For details see my note in *The Indian Historical Quarterly,* Vol. VI, No. 1.

11

a C sattvaḥ svayam utpādayati rāgaṁ
T^1 yathā svayaṁ pankaṁ krtvā
T^2 yathā svayaṁ panke calanena
b C tena saṁsārahetuṁ
T^1 bālaḥ kaścid ākrṣṭaḥ
T^2 bālaḥ kaścin nimagnaḥ
c C kṛtvā bibheti patanāt
T^1 tathātyānanda-
T^2 tathā kalpanāpanke nimajjya
d C ajñānāvimuktaḥ
T^1 vikalpapanke sattvā nimagnāḥ
T^2 sattvā udgamanākṣamāḥ

Comparison.

C *a*, T^1 *a*, T^2 *a*; C *b*, *c*, *d* differ from T^1 and T^2; T^1 *b*, T^2 *b*; T^1 *c* differs from C, T^2; T^2 *c*, T^1 *d*; T^2 *d* excepting the word *sattva* (C *a*, T^1 *d*) differs from C and T^1. In *d* C *avimukta* may be compared with *udganākṣama* in T^2.

Restoration.

a T^1 *a*; T^2 *a*. *b* T^1 *b*; T^2 *b*. *c* T^1 *d*; T^2 *c*. *d* T^2 *d*.

The restoration is mainly from T^2. In the end of *a* of C *jan* 'to dye' implies *rañjana*, here *rāga* 'attachment'.

In *b* of T^1 both P as in Yamaguchi's edition and N read *dgaḥ* which must be changed to *ḥgaḥ*.

12

a C sattvā mithyācittena
T^1 abhāve bhāvadarśanena
T^2 ,,
b C utpādayanti mohamalarāgam
T^1 vedyate duḥkhavedanā
T^2 ,,
c C niḥsvabhāvaṁ kalpayanti sasvabhāvaṁ
T^1 ātankaviparītabuddhyā
T^2 jñānaviṣayayos tayoḥ
d C vedyante duḥkhe'tiduḥkhaṁ
T^1 kalpanāviṣeṇa bādhyante
T^2 vitarkaviṣeṇa bādhyante

Comparison.

C *a-b*, T^1 *c* ; C *c*, T^1 *a*, T^2 *a* ; C *d*, T^1 *b*, T^2 *b* ; T^2 *c* differs from all ; T^1 *d*, T^2 *d*.

Restoration.

a T^1 *a* ; T^2 *a*. *b* C *d* ; T^1 *b* ; T^2 *b*. *c* T^2 *c*. *d* T^1 *d* ; T^2 *d*.

In the end of *a* in T^1 both P and N read *min* which cannot be accepted. T^2 of N reads there *yin*. According to it one may read in T^1 *a*, too, *yin* for *min*. Yamaguchi suggests here *yis* agreeing with T^2*a* of P which has *yis*. Undoubtedly this reading is better. At the beginning of *a* of T^1, P has, as Yamaguchi says, *dogs*, while N reads *rtogs*. Both the readings are wrong, the true reading being *rtog*. Read *rtog* also for *rtogs* in *d* of T^2 of N.

13

a C buddhaḥ paśyati tān atrāṇān
T^1 tān aśaraṇān dṛṣṭvā
T^2 teṣām asāratādarśanena
b C tata utpādayati karuṇācittam
T^1 karuṇāvaśamānasaḥ
T^2 prajñākāruṇyena manasā
c C tata utpādayati bodhicittaṁ
T^1 hitakaro buddhaḥ sattvebhyaḥ
T^2 sattvānām upakārāya
d C vipulam abhyasyati[1] bodhicaryāṁ
T^1 sambodhicaryām karoti[2] (N)
Or
sambodhau yogaṁ karoti[2] (P)
T^2 sambuddhasya yogaṁ kuryāt

Comparison.

C *a*, T^1 *a-c*, T^2 *a* ; C *b*, T^1 *b*, T^2 *b* ; C *c* differs from both T^1 and T^2 ; T^1 *c*, T^2 *c* ; C *d*, T^1 *d*, T^2 *d*.

Restoration.

a C *a* ; T^1 *a* ; T^2 *a*. *b* C *b* ; T^1 *b* ; T^2 *b*. *c* T^1 *c* ; T^2 *c*. *d* C *d* ; T^1 *d* ; T^2 *d*.

In T^1 for *spyod* in *d* of N we have *sbyor* in P. In T^2 for *sbyar* in *d* of N there is *sbyor* in P.

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[1] Or *abhyasyet*.
[2] Or *kuryāt*.

14

a C prapto'nuttarajñānaphalaṁ

T^1 tayā puṇyasambhāran sañcitya

T^2 tena ca sambhāraḥ sañcitaḥ saṁvṛtau

b *C* tadā parīkṣate lokam

T^1 kalpanājālān muktaḥ

T^2 anuttarāṁ bodhiṁ prāptaḥ

c C vikalpair bandhaḥ

T^1 anuttaraṁ jñānam prāptaḥ

T^2 kalpanābandhanān muktaḥ

d C tasmād bhavati hitakaraḥ

T^1 buddho lokabāndhavaḥ syāt

T^2 buddhaḥ sa lokabāndhavaḥ

Comparison.

C *a*, T^1 *c*, T^2 *b* ; T^1 *a*, T^2 *a* ; C *b*, T^1 *d*, T^2 *d* ; C *c*, T^1 *b*, T^2 *c* ; C *d*, T^1 *d*, T^2 *d*.

T^1 *a* with regard to *saṁvṛtau* entirely differs from C and T^2. T^1 *a*, and T^2 *a* have also no agreement with C.

Restoration.

a T^1 *a* ; T^2 *a*. *b* C *a* ; T^1 *c* ; T^2 *b*. *c* C *a* ; T^1 *b* ; T^2 *c*. *d* C *b-d* ; T^1 *d* ; T^2 *d*.

15

a C pratītyasamutpādat

T^1 bhūtārthadarśanāya

T^2 yathā[vat-]pratītyasamutpādāt

b C jānāti bhūtārtham

T^1 jātayathārthajñānaḥ

T^2 bhutārtham avalokate

c C atha paśyati lokaṁ śūnyaṁ

T^1 tata ādyantavarjitaṁ

T^2 jagac chūṇyaṁ jānāti

d C ādimadhyāntakoṭivarjitam

T^1 jagac chūnyam eva paśyati

T^2 ādimadhyāntavarjitam

Comparison.

C *a*, T^1 *b*, T^2 *a* ; C *b*, T^1 *a*, T^2 *b* ; C *c*, T^1 *d*, T^2 *c* ; C *d*, T^1 *c*, T^2 *d*.

Restoration.

a C *a* ; T^1 *b* ; T^2 *a*. *b* C *b* ; T^1 *a* ; T^2 *b*. *c* C *c* ; T^1 *d* ; T^2 *c* ; *d* C *d* ; T^1 *c* ; T^2 *d*.

16

a C paśyati saṁsāraṁ nirvāṇaṁ
T^1 ta ātmataḥ saṁsāraṁ
T^2 evaṁ darśanena saṁsāraḥ
b C etad ubhayam anātmataḥ
T^1 nirvāṇaṁ ca na paśyanti
T^2 nirvāṇaṁ ca na tattvataḥ
c C nirvāṇaṁ avipariṇataṁ
T^1 nirañjanaṁ nirvikāraṁ
T^2 akliṣṭākāraṁ
d C ādiśuddhaṁ nityaśāntam
T^1 ādiśāntaṁ prabhāsvaram
T^2 ādimadhyāntaprakṛtibhāsvaram

Comparison.

C *a-b*, T^1 *a-b* ; C *c*, T^1 *c* ; C *d*, T^1 *d*, T^2 *d*.

Restoration.

a-b C *a-b* ; T^1 *a-b* ; T^2 *a-b*. *c* C *c* ; T^1 *c*. *d* C *d* ; T^1 *d* ; T^2 *c-d*.

For the first half of the restored kārikā cf. *Yuktiṣaṣṭikā* 7 :

srid.pa. daṇ. ni. mya.ṇan.ḥdas I
gñis. po. ḥdi. ni. yod. ma. yin II

It may be translated thus :

nirvāṇaṁ ca bhavaś caiva
dvayam etan na vidyate I

There is an almost entire agreement between C and T^1. The expression *ātmato* and *na* (*bdag.ñiḍ* and *mi*) in *a* and *b* respectively of T^1 is in fact *anātmataḥ* (*wu wo*) in *b* of C. Here *ātman* means 'essence' *svarūpa*, which is the same as *tattva* (*tattvatah*, *de.ñid*) of T^2 *b*.

In *c* of C *wu jan* means *anupalipta* (Rosenburg: *Introduction*, Tokyo, 1916, p. 309) and this can be taken as a synonym for *nirañjana*,

ma. gos in T^1 *c*. Tib. *gos.pa* means *lipta* in Sanskrit (Sarat Chandra Das, *Tib.-Eng.Dict.*, p. 233). Therefore *ma.gos.pa* is *alipta* and this is in fact *nirañjana*. The word *nirañjana* in the *Tattvaratnāvalī* published in the volume called *Advayavajrasangraha*, GOS, p. 18, l. 24, is translated in its Tibetan version actually by *ma.gos.pa*. For the significance of the word see *Madhyamakavṛtti*, pp. 285-6: yaś ca vibhavo 'nupādānāḥ [sa] skandharahitatvāt prajñaptyupādānakāraṇarahitatvān nirhetukaḥ syāt. yaś cānupādāno nirañjano'vyakto nirhetukaḥ kaḥ sa na kaścit saḥ. Cf. *Bramabindūpaniṣat*, 4: nirvikalpaṁ nirañjanam.

T^1*c* *nirvikāra* (*hgyur.ba.med*) and Cc *aviparinata* (*wu huai*) are the same. Rosenberg, *Op. cit.*, p. 102. In such cases there is no difference between *vikāra* and *viparināma*. In fact *nirvikāra* is *asaṁskṛta*. See *Mahāyāanasūtrālankāra*, XI 37: avikāritā asaṁskṛtam ākāśādikam.

T^1 *d gzod* 'ādi' and C *d pên* 'mūla' may be taken here in the same sense.

T^2*c* *akliṣṭākāra* (*ñon.moṇs.pa.yi.rnam.pa.med*) is in reality *śuddha* of C *d ch'ing ching*.

For T^1*d* *prabhāsvara* (*hod.gsal.ba*) and T^2*d* *prakṛti-bhāsvara* (*raṇ.bžin.gsal* [as in N, P *bsal*] see *Madhyamakavṛtti*, p. 444; and *Mahāyānasūtrālankāra*, XI. 13:

> tattvaṁ yat satataṁ dvayena rahitaṁ bhrānteś ca saṁniśrayaḥ
> śakyam naiva ca sarvathābhilapituṁ yac cāprapañcātmakam 1
> jñeyaṁ heyam atho viśodhyam amalaṁ yac ca prakṛtyā mataṁ
> yasyākāśasuvarṇavārisadṛśī kleśād viśuddhir matā 11

tṛtīyaṁ viśodhyaṁ cāgantukamalād viśuddhaṁ ca prakṛtyā. yasya prakṛtyā viśuddhyasyākāśasuvarṇavārisadṛśī kleśād viśuddhiḥ. na hy ākāśādīni prakṛtyā aśuddhāni. na cāgantukamalāpagamāad esāṁ viśuddhir neṣyata iti.

In T^2*d* *ādimadhyānta* (*thog.ma.dbus.mthaḥ*) means 'beginning, middle and end.' These are the different stages of a thing; they are merely supposed by ordinary people, but in reality there are no such things.

T^1*d* *ādiśānta* (*gzod.nas.ži*) 'originally quiescent' and C*d* *nityaśānta* (*ch'ang chi*) 'eternally quiescent' are the same. This is well-known in the Madhyamaka system; for instance, see Nāgārjuna's *Madhyamakakārikā* VII, 16:

> pratītya yad yad bhavati tat tac chāntaṁ svabhāvataḥ 1
> tasmād utpyadamānaṁ ca śāntam utpattir eva ca 11

See *Madhyamakāvatāra* (Tib. text), p. 225 ; Gauḍapāda's *Āgamaśāstra* with the present writers commentary (to be published soon), IV. 93, and *Mahāyānasūtrālankāra*, XI. 51 : yo hi niḥsvabhāvaḥ so'nutpanno yo 'nutpannaḥ so 'niruddho yo 'niruddhaḥ sa ādiśānto ya ādiśāntaḥ sa prakṛtiparinirvṛta iti ; MV, p. 225 :

ādiśāntā hyanutpannāḥ prakṛtyaiva ca nirvṛtāḥ.

Gauḍpāda's *Āgamaśāstra*, IV. 93.

ādiśāntā hy anutpunnāḥ prakṛtyaiva sunirvṛtāḥ ।
sarve dharmāḥ samābhinnā ajaṁ sāmyaṁ viśāradaṁ ॥

17

a C svapnaviṣayān
T^1 svapnānubhavaviṣayaṁ
T^2 svapne 'nubhūyamānaṁ

b C prabuddho na paśyati
T^1 ,,
T^2 pratyavekṣako na paśyati

c C jñānī mohanidrāprabuddhaḥ
T^1 mohāndhakāraprabuddhaḥ
T^2 mohāndhakārodbuddhasya

d C na paśyati saṁsāram
T^1 saṁsāraṁ naiva paśyati
T^2 saṁsārā nopalabhyante

Comparison.

C *a*, T^1 *a* ; C *b*, T^1 *b*, T^2 *b* ; C *c*, T^1 *c*, T^2 *c* ; C *d*, T^1 *d*, T^2 *d*.

Restoration.

a C *a* ; T^1 *a* ; T^2 *a*. *b* C *b* ; T^1 *b* ; T^2 *b*. *c* C *c* ; T^1 *c* ; T^2 *c*. *d* *C d* ; T^1 *d* ; T^2 *d*.

There is complete agreement of all the versions. Yamaguchi is quite right in suggesting that in T^2*b* one should read *rtogs* for *rtog*, and *min* for *yin* found in both the editions, P and N.

18

a C teṣu dharmeṣu dharmatāyāṁ
T^2 māyānirmitaṁ māyā dṛśyate

b C tattvānveṣiṇā kiñcid api dharmo nopalabhyate
T^2 yadā saṁskṛtaṁ tadā

c C yathā loke māyācāryo māyāvastu karoti

T² kiñcid api bhavo nāsti
d C jñāninā tathā jñātavyam
T² dharmāṇāṁ saiva dharmatā

Comparison.

C *a*, T² *d* ; C *b*, T² *c* ; C *c*, T² *a* ; C *d* and T² *b* differ from each other.

Restoration.

a T²*a* ; C*c*. *b* C*b* (last part) ; T²*b*. *c* C*b* ; T²*c*. *d* T²*d* ; C*a*.

In T²a *māyā-* in *māyānirmita* (*rgyu.mas.sprul.pa*) may be explained as *māyākāra* agreeing with C *māyācārya* (*huan shih*). On *nirmita* see Nāgārjuna's *Madhyamakakārikā*, XVII. 31, 32.

dharmāṇāṁ dharmatā is 'the real state or nature of a thing' or 'element of the elements' as translates Stcherbatsky. *Madhyamakavṛtti*, p. 364 : dharmatā dharmasvabhāvo dharmaprakṛtiḥ. It is variously described ; see Stcherbatsky : *The Conception of Buddhist Nirvāṇ*, 1927, p. 47.

In T²*b-c*, *yadā*° *nāsti* briefly means that whatever is *saṁskṛta* 'compound' is *pratītyasamutpnna* and therefore *śūnya*. See *Madhyamaka-kārikā*, VII, specially 33 :

utpādasthitibhāṇganānām asiddher nāsti saṁskṛtam 1

18*a*

For this kārikā see kārikā 21.

19

a C idaṁ sarvaṁ cittamātraṁ
T¹ „
T² „
b C sthāpyate māyānirmāṇalakṣaṇam
T¹ māyāvad jāyate
T² māyāvad avatiṣṭhate
c C kriyate kuśalam akusalaṁ karma
T¹ tataḥ kuśalam akusalaṁ ca karma
T² kuśalair akusalaiś ca karmabhiḥ
d C bhujyate kuśalākusalā jātiḥ
T¹ tato jātir uttamādhamā ca
T² tata uttamā adhamāś ca jātayaḥ

Comparison.

C*a*, T^1*a*, T^2*a* ; C*b*, T^1*b*, T^2*b* ; C*c*, T^1*c*, T^2*c*H C*d*, T^1*d*, T^2*d*.

Restoration.

a C*a* ; T^1*a* ; T*a*. *b* C*b* ; T^1*b* ; T^2*b*. *c* C*c* ; T^1*c* ; T^2*c*. *d* C*d* ; T^1*d* ; T^2*d*.

In C*b* I take *an* and *li* meaning 'to lay down' and 'to stand' respectively in the sense of Skt. *sthāpanā* 'causing to stand.' In C*d* *kan* 'to be effected,' 'to be moved' may be taken to mean Skt. √ *bhuj* 'to suffer,' 'to experience,' 'to undergo.'

In T^2*d* I should like to read *de.las* for *de.yis* found in P as well as in N.

On the point that the world is nothing but *citta* as held by Yogāchāras the reader may be referred, among many others, to the following: Vasubandhu's *Viṁśatikārikā* 1 ; cittamātraṁ bho jinaputra yad uta traidhātukam, quoted in its *vṛtti* (Lévi, p. 3) ; *Daśabhumikasūtra*, Rahder, p. 49 ; *Subsāṣitasaṁgraha*, Bendall, p. 19 ; *Laṅkāvatāra*, Nanjio, III. 51-53, p. 164 ; X. 153-154, p. 285 ; p. 169 ; III. 66, 78, pp. 180, 186. *Cf.* *Gauḍapādakārikā*, III, 31 ; IV 47, 61, 72.

20

a C cittacakre niruddhe
T^1 ,,
T^2 cittacakranirodhena
b C tadā sarve dharmā niruddhāḥ
T^1 sarva eva dharmā niruddhāḥ
T^2 sarve dharmā nirudhyante
c C ete dharmā anātmānaḥ
T^1 tata eva dharmā anātmānaḥ
T^2 tasmād dharmā anātmānaḥ
d C sarve dharmā viśuddhāḥ
T^1 tata eva dharmā viśuddhāḥ
T^2 tena dharmā viśuddhāḥ

Comparison.

C *a*, T^1 *a*, T^2*a* ; C *b*, T^1 *b*, T^2 *b* ; C *c*, T^1 *c*, T^2 *c* ; C *d*, T^1 *d*, T^2 *d*.

Restoration.

a C *a* ; T^1 *a* ; T^2*a*. *b* C *b* ; T^1 *b* ; T^2 *b*. *c* C *c* ; T^1 *c* ; T^2 *c*. d C*d* ; T^1*d* ; T *d*.

In T^1*c* and *d*, ***de.ñid*** literally means ***tattva*** or ***tad eva***, but it is to be taken here for ***de.ñid.phyir***, ***tata eva***, or ***tenaiva*** (***phyir*** being understood in the Tib. text), and it is evident from *de.phyir* and *des.na* in T^2*c* and ***d*** respectively.

21

Here while T^2 has only one kārikā No. 21, T^1 and C have two kārikās each, Nos. 16-17 and 18-19 respectively. Their difference is as below :

a	C	18	mohāndhakārāvṛtāḥ
	C	19	yadi vikalpyate jātimān
	T^1	16	bhāveṣu niḥsvabhāveṣu
	T^1	17	jātiḥ svayaṁ na jātā
	T^2		bhāve svabhāve vā
b	C	18	patanti saṁsārasāgare
	C	19	satto na yathāyuktaḥ
	T^1	16	nityātmasukhasaṁjñayā
	T^1	17	jātir lokair vikalpitā
	T^2		nityaṁ sukhasaṁjñī
c	C	18	ajātaṁ manyate jātaṁ
	C	19	saṁsāradharme
	T^1	16	rāgamohatamaśchannasya
	T^1	17	vikalpāḥ sattāś ca
	T^2		mohāndhakarāvaraṇena
d	C	18	utpādayanti loke vikalpam
	C	19	utpādayate nityātmasukhasaṁjñā
	T^1	16	bhavābdhir ayam udbhūtaḥ
	T^1	17	ubhayam etan na yujyate
	T^2		bālaḥ saṁsārasāgare bhramati

Comparison.

C 18 *a*, T^1 16 *c*, T^2 *c* ; C 18 *b*, T^1 16 ***d***, T^2 *d* ; C 18 *c*, T^1 17 ***a*** (cf. C 19 *a*) ; C 18 ***d***, T^1 17 *b* ; C 19 *b*, T^1 17 *c-d* ; C 19 *c*, T^1 16 *a*, T^2 ***a*** ; C 19 ***d***, T^1 16 ***b***, T^2 *b*.

C 18 *a-b*, T^1 16 *c-d*, T^2 *c-d* ; C 19 *c-d*, T^1 16 *a-b*, T^2 *a-b* ; C 18 *c-d*, T^1 17 *a-b*.

Restoration.

a-b C19 *c-d* ; $T^1$16 *a-b* ; T^2 *a-b*. *c-d* C18 *a-b* ; $T^1$16 *c-d* ; T^2 *c-d*.

Strictly speaking the restoration is entirely from $T^1$16. $T^1$17 may be translated as *jātimān na svayaṁ jātaḥ*° [1] given as No. 18*a* in the body.

In C19*a*, *yu shêg* 'one having birth (*jātir*),' '*jātimān*' is the same as 'jīva.' See Rosenberg, *Op. Cit.*, p. 244. Accordingly in $T^1$17*a*, I think, one should read *skye.bo 'jana,'* or *skyes.bu 'puruṣa'* for *skye ba* in both N and P. In the same line read *skyes* with N for *skye* before *rnams* in P as printed in Yamaguchi's edition. In *b*, *sesm* is evidently a misprint for which read *sems* as in N.

22

a C saṁsāracakraparivartanamahāsāgare
T^1 o
T^2 kalpanānadīpūrṇasya
b C sattvaḥ kleśasalilasampūrṇe
T^1 mahāyānam anāśritaḥ
T^2 saṁsāramahāsāgarasya
c C yadi nohyate mahāyānena
T^1 saṁsāramahāsāgarasya
T^2 mahāyānanāvam anārūḍhaḥ
d C niścayena kathaṁ prāpnuyāt tatpāram
T^1 pāram uttīrṇo na bhaviṣyati
T^2 kaḥ pāram gamiṣyati

Comparison.

C *a*, T^1 *c*, T^2 *b* ; C *b*, T^2 *a* ; C *c*, T^1 *b*, T^2 *c* ; C *d*, T^1 *d*, T^2 *d*

Restoration.

a C*b* ; T^2*a*. *b* C*a* ; T^1*c* ; T^2*b*. *c* C*c* ; T^1*b* ; T^2*c*. *d* C*d*; T^1*d* ; T^2*d*.

T^1*a* is missing in both P and N. In T^2 one may read *chu.yis* for *chu.bos* agreeing with C *b*. It has already been said in the Introduction §5 that this kārikā is in fact identical with the *Jñāsiddhi*, XI. 8, dealing with the Vajrayāna system.

[1] See below. Cf. *sattvāḥ* in *c*. In accordance with the actual reading as found in the xylograph this line should be translated as
jātir naiva svayaṁ jātā.

23

a C buddhena vistaraśo lokadharmo deśitaḥ
T^2 avidyāpratyutpannam idaṁ
b C jñeyam idam avidyāpratyayotpannam
T^2 samyag lokavidaḥ paścāt
c C yadi vikalpacittam anutpādayituṁ śakyate
T^2 eṣāṁ vikalpānām
d C sarve sattvāḥ kathaṁ jātāḥ
T^2 kuta udbhavo bhavet

Comparison.

a T^2a. *b* T^2b. *c* T^2c. *d* T^2d.

Restoration.

a T^2a. *b*. T^2b. *c*. T^2c. *d*. T^2d.

There is no T^1.

In T*b* *phyir* (*paścāt*) 'after' means 'after the truth of the world is perfectly known.' This is omitted in the restoration.

The Colophon.

C Mahāyānakārikāviṁśakaśāstraṁ mahā-Nāgārjuna-kṛtaṁ Saṅkālikena Bhārtīyena traipiṭakena Dānapālena parivartitam.

T^1 Mahāyānaviṁśakam ācāryārya-Nāgārjuna-kṛtaṁ sampūrṇam Kāśmīrakeṇa paṇḍitena Ānandena parivartakena bhiksuṇā Kīrttibhūti-prajñena ca parivartitam.

T^2 Mahāyānaviṁśakam ācārya-Nāgārjunapāda-kṛtaṁ sampūrṇam. Bhārtiyena paṇḍitena Candrakumāreṇa bhikṣuṇā Sākyaprabheṇa ca parivartitam.

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